

# THE CHARLESTON GOSPEL MESSENGER,

## AND PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

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Front view of

St. Michael's Church


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CHARLESTON, S. C.

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**THE**  
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FOR THE GOSPEL MESSENGER.

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SERMON FOR THE FEAST OF ST. SIMON AND ST. JUDE.

EPHESIANS ii., 19, 20.—“Ye are of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.”

ON this day, the Church invites us to commemorate (chiefly with a view to quicken our gratitude to God, who raises up useful men,) the life and character of St. Simon and St. Jude. Of these persons, we know little more than that they were *Apostles*, but the sustaining of this relation to our blessed Lord, as it entitles them to a high degree of veneration, so their eminent usefulness, as the original propagators of the Gospel, may well claim of us all the gratitude which can with propriety be entertained for any human beings. To be of the number of the chosen twelve, what higher honor could be conferred on a mortal! And to whom among our fellow men, under God, are we so much indebted as to those who, under Divine grace, by their preaching and their writings, have made us partakers of the peace and hope of the Gospel. *Their* office, in dignity and importance, is the same with that of the holy angels, who appeared at the birth of our Redeemer, and the message with which they have cheered us is the same as His. “I bring you glad tidings of great joy, which shall be to all people. Glory to God in the highest, and on earth peace, good will towards men.” For the endowments of these valuable Ministers, for the success which has attended their efforts, and for our participation in the knowledge of their message, it becomes us to be grateful to God, by whom they were sent and assisted, and blessed in their mission; and this is the great design of the Church in calling our attention, on stated days, to the lives of her illustrious founders; not so much to excite admiration of their virtues, and thus induce the imitation of them, as to quicken our gratitude to God, whose agents these men were, and who is emphatically the author of every good and perfect gift. It is remarkable that so few incidents of the lives of the Apostles have been preserved, while we have so many of men their inferiors, not only in piety, but in almost every particular, which gives dignity to the human character; indisinterestedness, fortitude, courage and true heroism. May we not learn, from this circumstance, not to set much value on human favor, which is so indiscriminating, and chiefly to desire the honor which cometh of God. “Let us be content,” says the pious Nelson, “that our best actions should be known to *God only*, since there remains so little remembrance of many ancient Apostles.” Of Simon, we are told that he was “a Canaanite,” probably born at Cana, of Galilee, the

scene of the first miracle of our Lord, and perhaps indebted to that event, either directly or through the medium of his parents or others, for his being introduced to a knowledge of the Gospel. The word "Canaanite" is, however, in the Hebrew, synonymous with zealous, and perhaps, therefore, he is so called, as in another place he is "Zelotes," to signify that even among those who were distinguished for zeal, he was made prominent by *this* excellence. If, as some suppose, his surname "Zelotes" was derived from his having belonged to the sect of Zealots, when he was a Jew, it may be intended to remind us of the power of Divine grace, in gathering disciples to our Lord from all classes, even from those of whom favorable expectations could not reasonably have been entertained. It is said of the sect of "the Zealots," that they "took upon themselves the power of executing laws upon offenders without any formal trial and accusation," and it is probable that many of them were conspicuous for that blind zeal which led to the persecution of the early Christians. If so, Simon was an honorable exception. From having been addicted to a zeal, not according to knowledge—the zeal which has ministered so much to the misery of mankind—he became the subject of that enlightened zeal, which rendered him a valuable Minister of our holy religion; and in this double respect he resembled St. Paul before and after his conversion. It is because the life of St. Simon furnishes less scope for meditation, (few particulars respecting him being on record,) that he is associated with another Apostle, and one festival appointed for both conjointly, instead of one for each, as is the case with respect to the other Apostles, with only one other exception. St. Jude, being the name Judas contracted, seems to have been adopted as an appellation to distinguish him from Judas Iscariot. He is called Lebbeus, a characteristic name, denoting his being remarkable for wisdom or prudence. He is also called Thaddeus, "signifying a person zealous in praising God." Perhaps he is here linked with the *zealous* Simon, to remind us that the Christian must beware not to cultivate either zeal or prudence at the expense of each other, but to endeavor that both qualities be united in his character, and that he may be, at the same time, zealous like Simon, and prudent like Lebbeus. It appears that Simon and Jude were brothers, and they have the honor of being called brethren of our *Lord*, either, as some suppose, because they were sons of Joseph by a former wife, or that they were first cousins, persons in that relation being sometimes among the Jews, called brethren. A conversation of Jude with our Lord is recorded, from which it is evident that he was both an attentive and an inquisitive hearer. "Judas saith unto Him, not Iscariot, Lord, *how* is it that thou wilt manifest thyself unto us, and not unto the world?" This inquiry was induced by that declaration of our Lord: "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." If the "how" had reference to the manner in which this manifestation would be made, the curiosity of Judas was satisfied by the instruction. "The Comforter, which is the Holy Ghost, whom the Father will send in my Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," that is, the influences of the Holy Ghost, the Comforter, would be the medium of this Divine



manifestation. And if it had reference to the *reason* for this mercy to one individual rather than another, he must have been satisfied with the direct reply. Jesus answered :—" If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

If the writings of an author be any index to his character, we cannot but judge most favorably of St. Jude, though we have but one Epistle of his, consisting of a single chapter. It is addressed to believers in general, (or more probably to those converts from Judaism,) who were dispersed in various countries, and it is an exhortation, on the most important of subjects, to keep the faith, without which it is impossible to please God. It is a warning against apostacy, and a persuasive to cultivate faith in the Gospel, the proper solace and zest of this life, and the sure guide to a better and enduring inheritance. It is obvious to mark, in contrast, the horror with which this Apostle contemplates apostacy from the faith of Christ, and the awful fall, into that sin, of his namesake, of whom it was said,—“better had it been for that man if he had never been born.” But our author is not content with recommending *personal* faith, he would have this faith not only firmly held by those who have embraced it, but extensively *propagated* : “Contend earnestly for the faith,” but beware that you do not mistake its principles, and to contend for what is not Gospel. It is faith in its original purity, “the faith which was once delivered to the saints,” which he would have his readers cultivate in their own hearts, and in the hearts of others. Alas, even in his early day, there were some who denied “the only Lord God, and our Lord Jesus Christ;” or as it might more properly be rendered, the only Lord God, *even* our Lord Jesus Christ. And it appears that these deniers of the proper divinity of our Lord were influencing the Christian Church, in a degree of which too many were *unconscious*, having “crept in *unawares*,” that is, gradually introduced their heresy, and with a caution which avoided the disclosure of the whole at once. He reminds us that the punishment inflicted on Israel in the wilderness; on the fallen angels, and on Sodom and Gomorrha, was the consequence of unbelief, and its natural attendants, impiety and immorality. It is, indeed, a frightful picture of wickedness, having its root in the rejection of the distinguishing doctrines of the Gospel, which he has sketched. These dreamers, he says, “defile the flesh, despise dominion, and speak evil of dignities”—that is, they refuse to submit to, and by their evil speaking, weaken the influence of lawful authority, both in Church and State. Reproachful language is improper in any case, for even with respect to the worst of beings, the example of the archangel Michael would teach us to say, “the Lord rebuke thee.” How much more carefully ought evil language to be avoided where worthy persons and “dignities” are concerned? “These speak evil of those things which they know not,” that is, mysteries. Divine truths, which are placed beyond the comprehension of human nature—*these* the heretics undertake to declare impossible, to ridicule, and in every way to speak evil of. “They have gone in the way of Cain,” resembling him in questioning the Divine wisdom, and rebelling against the Divine authority. “They have run greedily after the error of Balaam,” that is, preferring their own will to the will of

God. Theirs also is the "sin of Corah;" who, instead of submitting to the divinely appointed governors of the Church, usurped their holy office. "These are spots in your feasts of charity, feeding *themselves* when they feast with you"—that is, they are really selfish, though seemingly charitable. They are hypocrites—"clouds without water; trees without fruit;"—"raging waves of the sea, foaming out their own shame"—that is, boisterous in profession, but shameless in conduct. They are "wandering stars," changeable in opinion, adopting one heresy after another. "These are murmurers, complainers" against Providence, "walking after their own lusts." Alternately proud and servile, now "their mouth speaketh great swelling words," and then they hold "men's persons in admiration, because of advantage"

The Apostle declares that these men who separate themselves from the society of believers, and from the faith and obedience of the Gospel, were long since predicted. "Enoch, the seventh from Adam, prophesied of these, and the Apostles of our Lord Jesus Christ told you that there should be mockers in the last time, who should walk after their own ungodly lusts." Their signal punishment was also foretold. "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against *Him*." Thus they "were before of old ordained to this condemnation."

Having expatiated on the vile character and awful doom of these heretics, as a warning to those to whom he wrote, the Apostle next exhorts them to inquire for, and to walk in the opposite way. "But ye beloved, building up yourselves on your most holy faith,"—that is, your faith is "most holy"—let nothing separate you from it, but rest upon it as the building on the foundation—"praying in the Holy Ghost," depending upon the influence of the Holy Ghost to keep you from falling; let it be your constant prayer, "Lord increase my faith." Cultivate also the proper fruits of faith, piety towards God, and charity towards your fellow men. "Keep yourselves (he says) in the love of God," "and of some have compassion," especially on the ignorant, and those who are out of the way, who know not God, or knowing disobey Him. Do all you can to save them, and although you hate "the garment spotted by the flesh," "pull them out of the fire." And for your encouragement, be assured the Divine mercy will attend you. Look with confidence "for the mercy of our Lord Jesus Christ unto eternal life." The sacred writer concludes with a form of devout thanksgiving, in which are embodied three important doctrines, the atonement by our blessed Lord; the dependance of man on Divine grace; and the divinity of our Saviour Jesus Christ. "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.—Amen." Here, the Apostle not only calls Him the "only wise *God*," but renders to Him adoration as such, for to whom but to the Almighty could such terms be without blasphemy, addressed? "Now unto Him that is able to keep you from falling," here is an acknowledgment of dependance on that grace, which was purchased for believers by the mediation of Christ, "and to present you faultless before the presence of His glory." Here the necessity of Christ's atonement, by which alone



man can be made faultless before his Divine Judge, is distinctly recognized. Such, then, is the Epistle of St. Jude, full of valuable instruction, confirming the great truth of Divine Revelation; warning us against schism and heresy, and eloquently persuading us to continue in the faith, grounded and settled, not to be moved away from the hope of the Gospel, and "to do good unto all men, especially to those who are of the household of faith." Surely it is a wise and useful regulation of the Church, which, in her annual retrospect of St. Jude's life, has thus brought this Epistle to our special consideration.

"To be a witness of the resurrection" of our Lord, was an office, in an especial manner, belonging to the Apostles. A witness should be intelligent, but it is not necessary that he should be well educated; indeed it is best that he should not be, for learning sometimes causes fancy to triumph over the judgment. He ought to be free from suspicion, and such were the Apostles, for they had no possible motive to *declare* the event of the resurrection, indeed (a regard to truth only excepted) every motive to conceal that astonishing fact. A witness should be fearless in his testimony. It is scarcely necessary to remark, that this qualification also was possessed by the twelve. That number was selected as amply sufficient; for, if in the mouth of two or three witnesses every word is established, surely four times that number ought to satisfy the most sceptical. It is remarkable, that Moses, doubtless by Divine direction, sent twelve persons to search out Canaan, and report to their brethren its true condition. But the fact of the number of the Apostles is chiefly interesting as marking the analogy between the old and the new Church. As the Church of types and prophecies was in a sense founded by the twelve sons of Jacob, each of whom was the head of one of those tribes, into which the people of Israel were divided, so the New Testament Church was founded on the twelve "Apostles, Jesus Christ Himself being the chief corner-stone." The spiritual children of these twelve Apostles, that is Christians, are now the Israel of God, to whom belongs His precious covenant, as it formerly did to the family of Jacob. Thus we are reminded of that interesting truth, illustrating the divine wisdom and mercy, that the Church, though under different dispensations, the former less clear than the latter, has ever been one, in doctrine and precept, holding a common faith, "common laws, and a common hope, looking through all ages to Jesus the author and finisher of the faith of all believers, who, for the joy that was set before Him, endured the cross, despising the shame, and is now set down on the right hand of the Majesty in the heavens." This truth, now brought to our view, viz: That the Church has ever been essentially the same, is a glorious truth, shedding light on the immutability of the Divine counsels, the dignity of His Church, and many texts of Holy Scripture, and corroborating the promise, that "many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." It may be remarked, that the selection of the Apostles from among the uneducated, in various respects, illustrates the wisdom of the Divine Author of our religion. Had they been men accustomed to reflection, and rich in learning, how natural the cavil, they have composed a new system of religion, moved thereto by ambition, and

by their intellectual skill have guarded the imposture from detection. But now, there is no room for any such insinuations. And more, the superiority of this system to those which have a human origin, proves that it must have come from a higher source. How is it that these fishermen in an instant, became such powerful reasoners, such eloquent orators, such oracular sages! A great intellectual effort implies if not education, at least some previous exercise of the mind. But the first preachers were taken from the laboring class. They promulgated the Gospel in different languages. This, the believer understands, because he admits the miracle at Pentecost. But they who reject all miracles, how can they explain, in particular, their possession of this knowledge of foreign languages, and in general the unequalled wisdom, spiritual knowledge and eloquence, which these undisciplined minds exhibited. There is no alternative but that they were supernaturally qualified to become instructors of mankind, or, in other words, that the Christian religion is of supernatural or Divine origin. Thus has the condition of the Apostles confirmed the truth of our religion, and illustriously exemplified the infinite wisdom of the Almighty, for "all Scripture is given by inspiration of God."

The extraordinary gifts of the Holy Ghost, that is, those of working miracles, and of prophesying, are not given to believers in general. But the ordinary gifts, those influences by which man is comforted, and sanctified, and saved, are in the power of all who will diligently seek them; and it is no where said that a greater measure of this Divine assistance, on which our virtue and happiness so essentially depend, is attainable by an Apostle, than by the humblest disciple, who seeks it with equal faith and earnestness. It is not given to us to resemble the Apostles in dignity, but it is our own fault if we do not acquire equal piety, charity, and temperance. Let us meditate on their virtues, and this is one design of the Church in bringing them before us, till we become deeply conscious of our own deficiencies, and the ardent desire is kindled in our hearts, to be followers of them, as they were of Christ. It is impossible not to be moved by an example of devoted piety and benevolence, at least to *wish* that we possessed those excellencies. Oh may the wish, fostered by divine grace, become a ruling desire in the hearts of every one of us, that so we may be cheered by the joy which is in believing, and become meet partakers of the inheritance in light and glory, with the glorious company of the Apostles, the goodly fellowship of the prophets, and the noble army of martyrs.

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#### NOTICES OF BOOKS.

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(Continued from page 174.)

*An Essay on the treatment and conversion of African slaves in the British sugar colonies. By the Rev. James Ramsay, M. A., Vicar of Teston, in Kent. 1784.*—"The good man, on the Sabbath, interrupts his usual employments, not only to have leisure to review his conduct, to improve his mind for futurity, to reflect on, and bless God for His mercies, but also for the sake of his dependents: they are indulged with a respite from labor, and a weekly festival, which make servi-



tude tolerable. This compassion is followed by its proper reward. Continual toil would wear out the constitutions of servants long before their natural period of decay ; but, during this day of rest, they renew their strength, and the hopes of its weekly return to make them cheerfully undergo their common labor. The useful ox repays the indulgence in patient enduring. Indeed, this day of rest, which God commands us to allow all whom He hath submitted to our rule, is an acknowledgment, that He obliges us to pay for the dominion He hath granted us over the lower world. And, therefore, though the promulgation and extent of this precept rest on the positive command of God expressed in Scripture, yet is the foundation moral : it is laid deep in the principles of humanity, grows up with obedience to our Creator, and flourisheth with equity and benevolence to our fellow-creatures. It is a mark of holding our power from God, a right reserved to Himself, to shew his care of even the meanest of his creatures. And it teacheth us, in a manner plain for him that runneth to read it, that we had not our present rank in the creation bestowed on us, to be the unfeeling tyrants, but the merciful protectors, of the inferior world. . . . He proposes that government should keep up a number of Missionaries among the colonies, by rotation, whose whole employment should be to instruct the slaves, as fast as they acquired the language, or grew up to be capable of instruction. Their only reward, he thinks, should be a present maintenance, and a promise of being provided for at home, when the time of their mission was expired. . . . A planter of ———, a man of education, and of a religious turn of mind, about 24 years ago attempted the conversion of his own slaves. He himself became their catechist and preacher. He increased their allowance of food, clothed them decently, treated them with humanity, tried to reason rather than whip them out of their faults, and granted them many indulgencies in the hours and degrees of their labor. He pursued his plan during a good many years, and, as was said, at first with some degree of success : but some time before his death, according to the author's information, he gave up the design, in despair of effecting any thing considerable by it. The causes of his ill success, that have been assigned, were a relaxation of discipline respecting their obedience and labor, for which they were not ripe ; and his insisting on too accurate an observation of the Sabbath, in the manner of the Jews, while they had no mental employment to substitute on it for their usual private labor, and social amusements. In short, the indulgencies that should have been the *reward* of improvement and good behavior, were made to *precede* them ; and there was nothing left to allure them, or encourage them in the work. But, since his death, several of his people have joined themselves to the Moravians, who have a mission in the colony. . . . The Moravians shew a remarkable and laudable degree of assiduity in making converts ; and taking their difficulties into account, they have had, on the whole, no inconsiderable success. Their disciples in Antigua are about two thousand in number ; the fruits of twenty years labor. Several planters encourage their endeavors among their people. But some years ago they received a rude shock from an attempt of a particular master to intrude on them Mr. Lindsay's tenets, which required their own firmness, and the affection of their

converts to defeat. There are usually three Missionaries. They have introduced decency and sobriety among their people, and no mean degree of religious knowledge. They have infant missions in Barbadoes, St. Christopher's, and Jamaica. They have made the greatest progress in the Danish colonies. In St. Croix they have fixed a Bishop, with several Ministers and catechists under him. They have chapels in the different quarters of the island. Many gentlemen have private chapels for their use, and encourage them in their labors."

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*The Christian Tenth, or the Scripture Rule of Offerings for Religion. Daniel Dana, Jr., New-York.*—This tract is by the Rev. Dr. Gregory; it has received such attention as to demand an edition of 3,000 copies in a tract form. The subject of which it treats has engaged the pens of other able writers, and is likely to be met with a spirit of candid inquiry on the part of Churchmen. We extract the following:—

"In urging such a duty as that which is set forth in this tract, it might seem advisable to have said something more specific as to what objects are to be provided for by the Christian tenth. The author supposes that the Levitical distinction holds good as to the details of practice as well as to the principles of duty. This will be, at least, a safe rule. If so, then the Christian tenth is to be applied—

1. To the support of settled Parochial and Diocesan ministrations.
2. To the extension of the Church by Missions.
3. To the education of Candidates for the Ministry.
4. To provide for the care of the Christian Sanctuary and the due performance of Divine Service.
5. To the gratuitous distribution of Bibles, Prayer Books, and Religious Tracts.

So much seems clear. For, although Missionary collections have very commonly been called "charity," yet they are no more alms than are our pew-rents or other offerings for the Rectors of our own parishes. All that is given to sustain and extend the services of Christian worship, at home or abroad, is in one sense doubtless, charity to man; but it is also a duty independent of that, and as an honoring of our Creator, Redemer, and Sanctifier. But there is one class of contributions which seems to belong neither to alms, nor to the tenth—I mean what is given for the purpose of building Churches. The Jewish Tabernacle and Temple were both built by special, voluntary offerings. Should not Christian houses of prayer be built in the same manner? And is not this a matter for the serious consideration of those whom God has prospered in their business, and blessed with large increase? What more useful or enduring memorial can they leave behind them, than a House of Prayer, erected in some neighborhood or city, where a teeming population needs the influence of the Gospel, and yet is not able to build them a Sanctuary without the help of the wealthy? And how few Churchmen in this country have hitherto left behind them any such memorial? But how many expend, in costly mansions and luxurious living, beyond what would be comely in a Christian, more every year than would build a village Church, or supply the means of sustaining three or four Missionaries in our feeble parishes? Can it be expected that the spirit of true piety and earnest



devotion will be revived among us, while there is such profuse expenditure of wealth upon sumptuous living, and so little devoted to pious uses? Can our prosperity be either safe or sanctified, while the portion which God claims for His service is thoughtlessly or grudgingly withheld?—*Utica Gospel Messenger*.

*The Sunday Service of the Methodists in the United States of America, with other occasional Services.* London. 1786.—The following is the characteristic preface.—“I believe there is no LITURGY in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational Piety, than the COMMON PRAYER of the CHURCH of ENGLAND. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it, not only pure, but strong and elegant in the highest degree. Little alteration is made in the following edition of it, (which I recommend to our SOCIETIES\* in AMERICA,) except in the following instances:—1. Most of the holy days (so called), are omitted, as at present answering no valuable end. 2. The service of the LORD’S DAY, the length of which has been often complained of, is considerably shortened. 3. Some sentences in the offices of Baptism, and for the burial of the dead, are omitted—and 4. Many Psalms left out, and many parts of the others, as being highly improper for the mouths of a Christian congregation.

Bristol Sept. 9, 1784.

JOHN WESLEY.”

The service opens with the sentences as in the English Liturgy, which are followed by the Exhortation and General Confession. Instead of the Absolution, we have the following Collect,—“O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness, we may be delivered from the bands of those sins, which, by our frailty, we have committed. Grant this, &c.”

This is an alteration, which might have been expected from one who was fully conscious that the Preachers whom he was sending out, were only *Lay-preachers*, and had no priestly authority.

The next omission in this Service book is the *Venite*—the *Te Deum* is retained, but the *Benedicite* omitted. The lessons are prescribed as in the Church of England, except that the second lessons are not those belonging to the day of the month in the Calendar, (the Calendar being omitted), but are regulated by the following note to the table of proper lessons for Sundays:—“Let the second lesson in the morning be a chapter out of the four Gospels, and the Acts of the Apostles; and the second lesson in the evening, be a chapter out of the Epistles, in regular rotation; excepting where it is otherwise provided.”

Leaving out the *Benedictus*, the service proceeds with the *Jubilate* and the Apostles’ Creed, and passing over the Lord’s Prayer and the versicles, which follow it in the English Liturgy, it goes on with the Collect for the Day, that for “Peace” and that for “Grace.” The next prayer has its title changed to “A Prayer for Rulers,” (that for the President of the United States in our Liturgy), and substitutes for

\* Did Mr. Wesley ever give the sanction of his authority to these *Societies*’ calling themselves Churches?

"Our most gracious Sovereign Lord King George," the following, viz: "The Rulers of these United States, the Congress, the General Assemblies, the Governors, and the Councils of State."

The prayer for the Royal Family being rescinded, that "for the Clergy and People," has its title changed to "A Prayer for the Ministers of the Gospel;" and the clause, "Send down upon our Bishops and Curates," is changed into "Send down upon all the Ministers of Thy Gospel." A "Prayer for all Conditions of Men," and a "General Thanksgiving," are *inserted*, and the service closes with the "Prayer of St. Chrysostom," and "the Grace."

The Evening Prayer omits the *Magnificat* and the *Nunc dimittis*, and has the same variations, in other respects, as the morning. The Athanasian Creed is rejected, and the Litany required to be said, not on Sundays, but on Wednesdays and Fridays only. This is the only important abbreviation of the service of the Church of England, the other omissions being chiefly of one or other of the duplicate chants, both of which are never used on the same day. In the Litany, the petition for the King is changed, as in the Morning Prayer, and that for "all Bishops, Priests and Deacons," into one for "all Ministers of Thy Gospel." All the Occasional Prayers and Thanksgivings are omitted. Mr. Wesley has retained the Collects, Epistles and Gospels for all *Sundays* in the year; but whether he intended they should be always read, or only when the Communion was administered, does not clearly appear. But from his Rubric being the same as that in the Church Liturgy, I am inclined to infer that he wished to make no variation in this respect from the practice of the established Church, but that the Ante-Communion Service should be read every Sunday.

In this service, the first Collect after the Commandments is rescinded, the second altered to suit the political state of the country, and the Nicene Creed struck out. Thus *two* of the *three* Creeds are rejected by the Dictator of Methodism. The Absolution and the Blessing are turned into Prayers; and the second Collect in the Post-communion, the *Gloria in Excelsis*, and all the Collects at the end, are omitted.

In the Baptismal Service, the Rubric requiring Sponsors, and the second Collect, are expunged; and after the Gospel, the Minister is directed to proceed immediately to the prayer, "O merciful God, &c." The sign of the Cross is omitted, and also the two Addresses to the Sponsors. Thus, "some sentences" which Wesley speaks of having omitted, prove to be more than half of the whole service; and the Address which precedes the Lord's Prayer, is essentially altered by omitting the words "is regenerate." This would imply the denial of Baptismal regeneration, and yet John Wesley has explicitly admitted it in many passages of his works; and in the office for adult baptism which immediately follows, he has applied the words "spiritual regeneration" to baptism, and has adopted for the Gospel, St. John 3d; from which we may infer that he considered the new birth there spoken of, as taking place in baptism.

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*Six Letters on the Present State of the Church.* By the Rev. John Jebb. London. 1851.—This is a publication of no ordinary interest and power, and is admirably suited to the present times, when Rome



is making her proud boast of successful assault upon the truth. The author speaks out manfully, and fearlessly, and as becomes a true hearted Churchman; and we should be pleased to see his "Letters" republished in this country; although they contain some things of purely local interest. It will be seen, from the extracts which we make, that they designed for those who, blinding their eyes to the false doctrines of the Roman Communion, are tempted to look favourably upon it.

"They [i. e. those who maintain the soundness of the position of the Church of England] know that Protestantism, in the legitimate sense of the word, is now an essential element of Catholicity; in other words, that in order to maintain the purity of the Universal faith, a virtual protest must be made against the unauthorized additions and superstitions enforced by the Church of Rome, in contradiction to the revealed Will of God. They know that Christ, the living Head of the Church, is ever ready to preserve it from error. They know that the testimony of God and the testimony of man are in perfect harmony, are alike given to us by Divine Providence, are clearly displayed, are easily apprehended, and are not to be mistaken by honest minds. And this candid testimony remains, as it has from the beginning, unassailable by fair reasoning, and unchangeable to the end of time. There is not one single argument, brought forward of late years either by Romanists or Romanizers, which is new, and which has not been unanswerably refuted by those great champions of the Faith once delivered to the Saints, whom God has raised up from time to time in this branch of the Church. I include among these old and futile arguments that dismal and fatal theory of developement, a theory, which, before long, will be an apology for Infidelity. The real cause of defections from the Church is no newly discovered philosophy, no unprecedented combination of circumstances; the cause is that which has led men astray at different times alike to Popery, and to all the varieties of dissent and heresy; namely, that which is commonly, but most improperly and disparagingly, called "*private Judgment*," but which ought in truth to be designated "*Private Opinion*." Private Opinion is not private Judgment, it is not the legitimate exercise of the reason, for such an exercise is an important element of sound religion; but it is the substitution of earthborn theories and baseless fancies for the plain declarations of God's Word, and for the attestation of Christian antiquity. All who have of late years left us have erred from this cause: I say *all*, without exception, or respect of persons. All who are now seeking to withdraw others from the purity of the Faith are teaching, not in a Divine, but in an earthly school, the school of the human will. It were unfaithful in the last degree for a Minister of Christ's Church to believe otherwise: for that were to admit that the testimony of God, when fairly weighed, could fail of its providential purpose. We are now perplexed and divided, not because the way of truth is difficult, but because the dishonesty of man has sought to obscure or derange the landmarks. There is nothing new in the nature of truth, or of testimony, or in the elements of thought or reason: and by those who are confident in the unfailing Truth of God, the teaching of Holy Scripture will still be received as the only true philosophy; the waters of life will be drawn from the ancient fountains, and the old paths will still be trodden as the way to heaven."....

“It will avail, I fear, but little to tell you of my own conviction—that Popery is a mystery of iniquity: acknowledging, indeed, the fundamental truths of Christianity, but perverting them with such exquisite skill as to adapt itself to the weaknesses and sins of human nature; not in order to heal those weaknesses, and to cleanse those sins, but to make the system itself acceptable to mankind, to whom the true *via media* has, since the beginning of the world, been so distasteful.

“It would be useless to affirm that the [peculiar] doctrines of Popery are either burlesques of truths which we of the Church of England acknowledge, or *developements* of errors which have their seeds in the common tendencies of human nature; tendencies visible in every age of the world, and under every system of religion: that the Papacy has been the abettor of treason and rebellion, and the most visible exponent of a worldly ambition: that it has trafficked with the souls of men, under its dreadful system of indulgencies and masses for the dead: that it has transgressed the most awful commands of Almighty God, in paying *adoration* to the saints, and ascribing the glory of the Creator to the creature; using a shameful quibble to justify the idolatry.

These things history teaches. But history is, it seems, obsolete. Equally obsolete is the appeal to the unprejudiced testimony of others, to the admission of the subjects of the Papacy themselves, as to the pernicious influence of the doctrines and practices peculiarly Popish, upon the morals both of the Clergy and Laity abroad: an influence which actually encourages the practice of habitual sin—(is it possible that I speak to one ignorant or sceptical of such glaring facts?)—and interferes with, and disturbs, and corrupts the divinely ordained relations of society, the reciprocal duties of husbands and wives, of parents and children, of subjects and sovereigns.

I could tell you, if you would listen and believe, a good deal of my own experience of what Popery is in Ireland; whether as it regards the poor, or the higher orders; how defective it is there, even in those outward ordinances of daily prayer, and frequent communion, upon which I, with you, of course lay stress; how far *below* the standard of the Church of Ireland it is in these particulars.

And I could maintain my firm belief, that the system of our Church, if fairly tried (as it has been, blessed be God, in all generations, sometimes more extensively than at others) is capable of bringing forth the fruits of the Spirit, of producing holiness of life, and all those benefits for which millions of her devoted members have daily prayed, and which they daily have received; that its benefits are spreading with tenfold rapidity, and that, in spite of all our manifold deficiencies, there is a greater energy than ever in that life which has never deserted her.

I could urge that any argument adduced from the negligent practice of whatever number of her children, is no argument against the truth of her doctrines, or the legitimacy of her position. Because, if so, we must admit that the Church of Judah, in the days of her degeneracy, was not the Church of God; which yet we know [she] continued to be, even after [she] had rejected our Lord Himself, till [her] visible and supernatural overthrow.

I could mention the real sanctity of life of her members, the real self-denial, the real bearing of the Cross of Christ, which has been manifested, in not one or two instances, nor in the days of her greatest



renown and zeal only, but even in the days of her greatest degeneracy, and shew, that when our holy system was duly administered, or faithfully used, a conformity to God's Word, and His peace which passeth all understanding were the consequences.....

I write in God's presence; and I assert now what I should assert, were this my last hour, that a *lie* I believe the distinctive doctrines of the Church of Rome to be. They have been incontrovertibly proved to be such; and all attempts to invalidate these proofs have been but evasions.".....

"But if you are ignorant, or wilfully negligent of the true grounds of our peculiar position in the Church of England, let me tell you as a truth which may not be gainsaid, that the most learned and holy men the Church has ever seen, have proved by arguments which Rome has never fairly or directly met, that all her peculiar doctrines and practices are contradicted by every Christian test. They are opposed not only to this or that text of Holy Scripture, but to its *whole spirit and tenor*; to the whole testimony of the early fathers, and of the ancient Church; to all the dictates of our understanding, enlightened by the spirit of the Gospel; to all convictions and evidences, both human and Divine. Shew *one single passage of Scripture* by which the Romanists (I will not say support but) apologize for any one of their abuses, which they do not take in a forced, perverted, inadequate sense: in a sense for which the consent of Catholic interpretation gives no warrant. Shew one appeal to testimony and antiquity which is not perverted.

Look at their *reasonings*, as they call them, and compare their subtle equivocating spirit with the clear and open appeals to our understanding and our heart, made by the Gospel. Nay, compare them with those of our English Divines, and let any one say which will bear the palm for candor, generosity, firmness, consistency, and truth.".....

Speaking of the unhappy perverts to Rome, he says, "What is the true reason for their abandonment of their Church? I repeat, with an increasing conviction, self-will and pride. They could not bear the checks of authority: none spoke more submissively, more abjectly, of obedience. But when tested, they kicked. They could not bear the restraints upon their *morbid fancies*. And so God gave them over to a reprobate mind. My conviction is an unwilling one, God knows. For their conduct I had been too ready, I confess it now with shame, to frame weak and indulgent apologies. But I cannot resist evidence, which, not the arguments of their opponents, but their own conduct and their own confessions, abundantly supply.

And now I must bid you farewell. I do not pray that you may find peace in your present convictions. God forbid. I love you too well. This would be desiring a fatal lethargy of the conscience. For experience shows us that the same peace has been sought, and, as it was imagined, enjoyed, by men who fell into error which we both admit to be deadly, led as they were by that phantom who assumes the semblance of conscience. Hear the words of one who left our communion in the last century.—(He was a Parish Clergyman.) Doubts having arisen in his mind, his "anxiety hourly increased. I therefore," he says, "at length found it necessary to *embrace the only measure that seemed to promise* me tranquillity. The event has corresponded with my expectation. Having resigned my preferment, and with it dives-

ted myself of the character of a Minister in the Church of England, I have recovered that serenity of mind to which I have been long a stranger." (One might almost exclaim, *Newman ipse loquitur* !) The peace this man sought was in *Socinianism*, in which heresy he died. And all you who follow the theory of development, are seeking peace in the broad way that leads to Rationalism, to Infidelity." . . . .

"There never was a more true declaration than that which Mr. Newman took such pains to make, namely, that development was the only theory which could support the claims of Rome, either in her claim to supremacy, or in her peculiar doctrine. Her appeals to Scripture and to testimony have long ago been refuted. This theory alone remained. Grant it, and her claims are fully established. There are but three objections to it; the first, that it is altogether gratuitous; the second, that if allowed, it proves too much, being equally applicable to all false religions; the third, that it has been virtually denied by the infallible Church of Rome itself, whose alleged tests, in all past ages, were those to which the Church of England can with truth appeal, and by which she abides. In one sense, however, as hinted above, the theory of development is perfectly admissible; namely, the development of human infirmity and sin. Faith has its development in credulity; devotion in superstition; zeal, in fanaticism; reverence, in creature worship; obedience to authority, in a slavish surrender of the will and conscience. The instances might be indefinitely multiplied. But the history of human nature, and of the Church, amply shew that these tendencies to corruption must prevail, unless a strong counteracting influence be perpetually exercised; and this influence must be found in the Word of God, in the genuine Catholic teaching of the Church, as the keeper and witness of Holy Writ.

But the adoption of the doctrine of development (which, contrary to the sanguine hopes of so many amongst us, is gaining ground among the Romanizers), is one of the most genuine results of idealism. It is but one of those imaginative and gratuitous theories, upon which all religious systems, from Calvinism to Ultramontanism, alike depend; mere human postulates!"

But we are extending our extracts to too great a length; and shall conclude with the following, which we fear is too true a picture of the miserable men of whom it speaks: "I do not know a more dark or melancholy object than the state of many of the perverts, as far as we are permitted to see and judge of their condition. It seems as if a twilight were stealing over their faculties, both intellectual and moral, the precursor of that blackness of darkness, that night when reason can no longer work, or perform her proper functions in the true service of God, which is perfect freedom. It is folly—it is worse than childish weakness to listen to their self-deceiving declarations that they have a clearer insight into spiritual things, a more animated devotion, a higher love of God than before. If so, why then do they dwell so emphatically and constantly upon those things which even perverts to Popery cannot maintain are the essentials of religion? Why are the attributes and acts of God, and the high and consoling doctrines of salvation through Him alone, the sanctifying presence of the Holy Spirit, the communion of all the Saints with their Divine Head, the pure wor-



ship of God, and the obedience to His will in all duties to God and man, and the glories of the life to come,—why are all these high objects, and the exalted philosophy which they imply, cast into the shade, for the glorification of the creature, the worship of saints, the wretched legends of the dark ages, in a word, for the very dregs and lowest corruptions of the Romish system, invented and tolerated in the days of ignorance, when it may be hoped these delusions were more excusable in the sight of God? Contrast this degradation of the human intellect, or to speak more properly, of that immortal soul which it is the office of true religion to purify and exalt, with those ethereal realities which the saints of the Anglican communion regarded as the very joy of their heart, and then, it may be fairly asked, what have these unhappy men sought? What have they gained? They professed to seek a greater certainty of belief, a more firm establishment in doctrine more truly Catholic. Whereas not one tittle of clearer evidence, of genuine assurance have they gained; what they have gained is this, a persuasion that the supposed accidents of the Romish system are really its essentials, that all her superstitions, her contradictions of Holy Scripture, and, above all, her doctrine of supremacy must be thoroughly believed, in order to salvation.”

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*The Evangelical Catholic.*—We have received the first number of a religious periodical under this title, published in New-York by Messrs. Stanford & Swords. It is a small quarto of eight pages, and is, for the present, to be published once in two weeks. Should there be a sufficient number of subscribers to warrant the expense, it will be issued every week. The Editor is the Rev. W. A. Muhlenberg, D. D., whose praise is in all the Churches for devoted piety, sound orthodoxy, a lovely temper and refined taste. We are convinced that in his hands the publication will be both “Evangelical” and “Catholic,” and in full accordance with its motto, “*For His Body's sake, which is the Church.*” We welcome him gladly to the Editorial corps. The following are extracts from his “Introductory.”

“We purpose, then, to deal mainly in matters of practice; to be pacific rather than polemical in the questions that minister to strife among us; and avoiding, so far as may be, the arena of controversy, to call to action on the common ground, whereon we all agree. Whatever be the importance of the points of difference among us, we are all sufficiently sound in the faith to be far more abundant in the fruits of good works.”....

“Especially do we hope to be of some service in fixing the concern of the Church, more intently on a sphere of action in which, though it demands her chief care, she has been confessedly too idle. We mean the field of domestic missions which lies immediately about our doors; we mean the ministering of the Gospel to the souls, and to the bodies too, of the thousands who have no name in the world, and (therefore, shall we say?) are so unknown to the Church—the poor and ignorant, the destitute, the afflicted, to whom the Gospel was first preached, and who still have surely more than a residuary claim on the appointed dispenser of the Gospel.”....

"As intelligencers, we shall endeavor to keep our readers apprized of all the good that is doing within our borders, especially in the line of operations just mentioned. The ordinary items of Church news, Episcopal acts, proceedings of conventions, the doings of our various societies, &c., will of course be given. Nor in keeping a record of the good works of the day, shall we confine ourselves to those within our own borders. The labors of love for Christ's sake, shall be registered, so far as they are useful for example, whoever be their authors. Our eyes are not jaundiced for all excellence beyond our own household of faith. The charities of "good Samaritans" will be set down to their credit, although it shall appear that Priests and Levites have "passed by on the other side." An Apostolic Church need not fear such comparisons, but will only be provoked to "go and do likewise." . . .

"Although, as we have said, we shall rather decline controversy, we would not put a veto on discussion in our columns, on topics either doctrinal or practical, provided it be conducted with Christian temper and decorum. We expect to have correspondents differing on many points, from ourselves and from one another; but if they cannot express their differences with the courtesy common in debates of the world; if they must deal in offensive personalities, whatever be their talent, learning, or wit, we shall decline their favors. The *odium theologicum* shall never discharge its venom on our pages. Zeal for truth will not be accepted in apology for outrage on decency. Our readers shall never have occasion to lay down our paper, quoting ironically the saying of old, "See how these Christians *love* one another." We have no fear that this understanding will lessen the number of desirable correspondents.

"In these times of inquisitiveness into people's orthodoxy, we may as well anticipate questions in regard to our own. We are then unequivocal Protestants, having no partiality (in the cant phrase of the day) for "Romanism on the one hand, nor Puritanism on the other," though we have yet to learn that our position is exactly midway between Rome and Geneva. If our theology is to be represented by that of any class of men, we take our stand with the English Reformers. We receive the XXXIX Articles in their "natural sense," that in which we honestly believe their authors indited them. Between the articles and the offices of the Liturgy we see no discrepancy, and desire nothing altered in either. THE CHURCH is "the mystical body of Christ, which is the blessed company of all faithful people," and with regard to the ministry we have no doubt "that from the Apostles' time there have been these three orders of Ministers in Christ's Church, Bishops, Priests, and Deacons."

Our name should sufficiently indicate our Creed, and ought to be presumptive evidence in our favor, with all sides, since all declare themselves *Catholics* as often as they say the Creed, and none will declare that they are not *evangelical*. To state all that we have in view in adopting the appellation, (the various comments on which we know perfectly well beforehand) would extend this prospectus to an immoderate length. Suffice it, at present, to say, that the name is not a fancy. It has meaning. It implies great and seasonable truth. It precisely suits our purpose, as we are confident will in due time appear."



*The Church of Rome self-convicted of Error with Regard to the Canon of Scripture and Tradition.* By the Rev. Samuel Fuller, D. D., Rector of Christ Church, Andover, Mass. Andover. 1851.—The pretensions of Rome to the possession of all truth have been so often and so thoroughly refuted, and she has been so often convicted of soul-destroying novelties, that it seems almost a work of supererogation to undertake to do once again what has already been so well done. But those pretensions are still urged; and her system, fatal alike to all civil and religious liberty, *seems* to be imbued with such fresh vigour, that it is becoming necessary, even here in this land of light and liberty, to contend again with a fallen but boastful foe. Old whalers do not generally deem it necessary to strike a whale in its "*flurry*," but they are sometimes compelled to do so, when their own safety is endangered. Rome, we believe, is making her dying struggle for supremacy, and the deep waters are boiling around her as she dashes on in her madness. Her fury seems very terrible to the inexperienced, for they have seen even the "strong man" overwhelmed by it: but she is pouring out her life-blood upon the sea, and the struggle will soon be over. In the boastfulness of her proud heart, she is saying, "I sit a queen, and am no widow, and shall see no sorrow;" but her plagues are fast coming upon her, "death, and mourning, and famine; and she shall be utterly burned with fire: *for strong is the Lord God Who judgeth her.*" (Rev. xviii. 7. 8.) She has virtually abandoned her claim to universal antiquity, for here she has no ground on which to stand, and is taking up with the miserable figment of developement, woven anew for her by one of the unhappy perverts to her errors. Verily, she is in her "*flurry*," and it seems almost a pity to waste good steel upon her. She is, however, so full of noise and presumption, that it is well, occasionally, to make her feel that she is not quite as unassailable as she imagines herself to be. Our reverend brother, whose pamphlet has given occasion to our remarks, has selected *one* of her many weak points for animadversion, and has launched his spear (a harpoon was unnecessary) with a very successful aim. He has shewn up, with great brevity and precision, her corruption of the Sacred Canon, and her false views of tradition. Out of her own mouth and according to her own principles he has convicted her of grievous error; and we thank him for his useful and timely tract, in which he has proved that, next to the study of the Holy Word, the examination of the writings of the primitive Christians is one of our strongest safe-guards against Roman error and Papal corruption. We should be glad to furnish our readers with some extracts from the work before us, but to do so, even if our limits permitted, would be injustice to the author. One or two bricks would give a very imperfect view of the solidity of the building, however circumscribed in its dimensions, which he has erected. We bid him "God speed," in his war against Romish corruption, and trust that grace will be given him always to distinguish clearly between that corruption and Catholic truth.

A holy creed, a holy heart, and holy life, form an admirable "three-fold cord:" they ought never to be separated, as each reflects honor upon the other.—*Selected.*

## SELECTIONS.

## PROGRESS OF THE ANGLICAN CHURCH.

[From a Sermon of the Rev. Thomas Atkinson.]

“When then the Anglican Church emerged from the storms of the Reformation, it was the national Church of some four or five millions of people, of whom the greater part prevaricated from the path which she marked out, rejecting either the one or the other of the two principles on the union of which her system rests; that is, *respect* for authority and the right of private judgment. From this feeble beginning, what has been the course of the Church? She has gradually absorbed the Roman Catholic population of the country, until, fifty years ago, it was supposed to be less than three hundred thousand, the whole population having in the meantime more than doubled. Since that period, by the extension of the manufacturing system and the consequent immigration of the Irish, there has been a great increase of Romanists; but the events of the last six months have removed all doubt, even from those who most desired to doubt, and assured the world that the English nation has not the least intention of surrendering or exchanging its Protestant faith or its Protestant Church. In the meantime the Puritans have passed away, other sects have sprung up and passed away, others are still springing up to pass away in their turn. All the while the Church has gone on striking her roots deeper and spreading her branches wider. Go to any town of importance on the continent of Europe, and you will find an English chapel. In North America, in Asia, in Africa, and in Australasia, England has now a population of more than a hundred millions under her sway, most of them indeed still Pagan, but on whom the Church is acting with increasing vigor and widening success. In Ireland, in Scotland, and in the United States, branches of the Anglican Church are making gratifying progress. And not only has this Church the faculty of growth, but the power of resistance. Often have her enemies cried, “down with her, down with her even to the ground,” and the wish being father to the thought, they have believed she was prostrated for ever. God, however, has ordained it otherwise, she has come forth from every storm stronger than before, evincing, in a higher degree, the capacity to endure, and by long suffering, to overcome. In the meantime what has been the contemporaneous history of other Christian bodies? The Roman Catholic Church in France possessed vast endowments, an immense array of ecclesiastics, linked in with every order and grade in the society, the splendor of great names, and the recollection of ages of authority; the people of the country were distinguished among other nations by general intelligence, and especially by the acuteness of their perceptions and the precision of their logic. Yet with all these advantages, that Church could not retain her hold on this enlightened people. They confiscated her endowments, they banished or murdered her Clergy, and at length solemnly denied the very existence of God. Even at the present time, a great portion of the French people reject the Gospel in every form. Italy is kept down by foreign bayonets, or it too would overthrow its church. In



Spain, the same sentiments are more and more prevailing. The wretched condition of Continental Protestantism is notorious: Geneva, Holland, Prussia, socinianised, rationalized, infidel, what place have they in the warfare between Christ and Antichrist? England in the midst of all this impiety and confusion, under the teaching of her Church, retains an uncorrupt faith and a standard of morals which shames the gaudy, diseased civilization of her continental neighbors. The Anglican Church and its branches originating in so much weakness, advancing to so much strength, holding fast with so much tenacity to the faith once delivered to the saints, and yet rejecting, so utterly, all pretensions to human infallibility, combining so happily whatever is true, whatever is valuable in the systems of Rome and the systems of the Reformation, so distinctly Catholic, so wisely Protestant, harmonizing so well in its political influences with regulated liberty and enlightened order, this Church seems now, under God, to be the sheet-anchor of Christianity, and the best hope of mankind. Thus hath He made 'a little one a thousand, and a small one a strong nation.' "

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#### IMPORTANT RESULTS.

"As a modest Presbyterian, I did not suppose the fact could be disputed, that Missionary societies were exclusively the offspring of an anti-prelatical religion. I did not know, or care to know, that while the oldest of our Sectarian Societies for Missions, Tracts and Bibles was scarcely half a century old, the venerable Society for the Propagation of the Gospel was founded in England in A. D. 1700, and that the Christian Knowledge Society, for the diffusion of Tracts, and Books, and Bibles, entered on its glorious course in 1698, and the Church of England was vigorously planning for the world's conversion, while the towers of her Cathedrals lay prostrate before the batteries of a Puritan astillery, and her altars were yet smoking from the fires of the fanatical incendiary. What Presbyterian knows that the former of these societies is in the annual receipt of \$400,000, and the latter of more than \$500,000, while the Church Missionary Society of London receives half a million more, and innumerable charities, amounting to a great many annual millions, are incessantly pouring in from a people, whose ideas of obligation to Almighty God are not satisfied with even a nation's tithes. See \$600,000 raised within a little while to increase the number of free Churches in London; see three hundred new Churches spring up in the lifetime of a single Bishop, in the Diocese of Chester; see six hundred new Churches, nearer by, grow up in a single year in the desert-diocese of Toronto. And what this Church is doing at these points, she is doing every where. And pray what was Presbyterian Scotland doing all this while for the world's regeneration? or Presbyterian Holland? or Puritan England under Cromwell? or Presbyterian Geneva? or Presbyterian Germany, or Denmark, or Prussia? *Nothing*. While the Episcopal Church numbers but one-fifth of Protestant Christendom, her voluntary annual charities, as figures show, are five times larger than of the whole Protestant world beside. The public charities of London alone

amount to a greater annual sum than those of all Protestant Europe beside! And while the Protestant world slumbered, and even lost the faith at home, the Church of England was reaping the ripe field and would never have put her sickle in her belt, only that the Spanish Armada, or the gunpowder plot, or the forces of Mary, or the arming of the Puritans obliged her to draw in its stead the sword which she was never first to draw against Puritan or Papist. And while the colonies of England are circling the earth with light, and raising up Christian empires in Asia, or Australia, or wherever the pillar of cloud directs her hosts what, what have Geneva, and Germany, and Prussia, and Denmark, and Holland, and Scotland done, toward the illumination of this globe? While they have lost the faith at home, I am personally told by the Moravian Missionaries at Surinam, that not an individual in that colony of the Dutch is a married man; and it is perfectly well known that in the important colonies of Holland in the East, the conversion of her Christians to Mohammedism is altogether a more frequent occurrence than of a Mohammedan to Christianity."

Rev. Mr. Mines.

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#### THE SAVOY CONFERENCE.

"The exceptions of the Presbyterian brethren against some passages in the present Liturgy, dated August 30, 1661."

*From Berens' History of the Prayer Book:*

"The Presbyterians wished to omit the *repetitions* and *responses* of the parish-clerk and people, and the alternate reading of the psalms and hymns. They pretended this custom raised a confused noise in the congregation, and made what was read less intelligible.

"For similar reasons they would have the divided prayers of the *Litany*, thrown into one solemn prayer, to be pronounced by the Ministers." The Episcopalians contended in reply, "that the practice of *responses* tended to edification, by quickening, keeping up, and uniting our devotion, which is apt to sleep or grow languid in a long continued prayer. For this purpose, *alternate reading*, *repetitions*, and *responses*, are far more serviceable than a long, tedious prayer. Nor is this our opinion only, but the judgment of former ages, as appears by the practice of Jewish and ancient Christian Churches."

In answer to the request, "That nothing might remain in the Liturgy, which seems to countenance the keeping of Lent as a religious fast;" the Bishops replied, "This is requested as an expedient for peace, and is in effect to desire our Church may show herself contentious for the sake of peace, and divide from the Catholic Church, that we may correspond the closer at home, and live at unity among ourselves. But St. Paul reckons those contentious, who oppose the custom of the Churches of God. Now that the religious observation of Lent was a custom of the Churches of God, appears by the testimonies of the Fathers."

"With regard to the sixth proposal. "That the religious observation of *Saints' Days*, together with their *vigils*, may be laid aside; and that if any of them are continued they may be called *Festivals*, and not



*Holy Days* ;” it is answered, “ The observing of Saints’ Days is not enjoined as of divine, but of ecclesiastical institution : that therefore it is not necessary they should have any particular appointment in Scripture ; their being useful for promoting piety, and serviceable to the general end recommended in holy-writ, is sufficient for this purpose. That the observation of these solemnities was a primitive custom, appears by the ancient Ritual and Liturgies, and by the consentient testimony of antiquity. Our Saviour himself kept the Feast of the *Dedication*, which was a solemnity of the Church’s institution.”

The Presbyterians desired, “ That the phrases in several *offices*, which presume all persons within the communion of the Church, *to be regenerated, converted*, and in actual state of grace, may be reformed ; for considering the want of ecclesiastical discipline, confessed in the *Communion*, such a supposition is more than the utmost charity can suppose.” In answer to this, the Episcopalians allege, “ That the Church’s phrase, in her prayers, is no more offensive than St. Paul’s. The Apostle, in his Epistles to the Corinthians, Galatians, and others, calls them in general *the Churches of God, sanctified in Christ Jesus, and Saints by vocation*. And yet amongst these, there were many, who, upon the score of their open irregularities, could not properly be styled such.”

“ The principal demand of the Presbyterians was, that the directions, which impose any ceremonies, especially the *Surplice, the sign of the Cross, and kneeling at the Lord’s Supper*, might be abrogated.”

In answer to the general principles on which this demand was grounded, the Church Commissioners reply, “ that God has not only given a power, but likewise commanded the imposing whatever shall be truly decent and becoming His public service. That after St. Paul had laid down some particular rules for *praying, thanksgiving, prophesying, &c.*, he concludes with this general precept, “ Let all things be done \* \* \* \*, in a decent manner ; and that there may be uniformity in these circumstances of decency, the Apostles adds, “ Let there be a \* \* \* \*, a rule or *canon* for that purpose.” They add, that “ superiors, not inferiors, must be judges of what is decent and convenient ; those who have authority, and order that every thing be done *decently*, must, of necessity, first judge what does or does not fall under that description.”

After several judicious observations, the Episcopalians proceed :— “ Whereas, the non-conformists plead that they cannot obey the commands of the Church for fear of violating the precept which forbids *adding to the Word of God*, (Deut. xii. 32), we answer, those Ministers do not well consider that it is no *addition* to the Word of God to command things for order and decency, provided they are enjoined, only as regulations of human authority.”

“ And supposing some persons continue perplexed and under scruples, the Church may, notwithstanding, without sin, insist upon compliance with decent ceremonies ; and all this without being guilty of *offending our weak brother*, for here the scandal is taken, and not given. It is the prejudice and mistake of the scrupulous person that disturbs himself.”

Neither will the case of St. Paul’s not eating flesh, if it offended his

weak brother, give any support to the objection. For here it must be observed, the Apostle speaks of things not commanded by God or His Church; of matters which had nothing of decency significance for religious purposes. And, therefore, in a case thus unconnected with divine worship. St. Paul was willing to resign his liberty, rather than offend his brother. But if any man should venture to break a just law or custom of the Church, the Apostle marks him for a contentious person." (1 Cor. xi. 16.)

"That these *ceremonies* have occasioned many divisions, as it is pretended, is no more their fault, than the misunderstandings between the nearest relations, accidentally consequent upon the preaching of the *Gospel*, (Luke xii.) can be fairly charged on the Christian religion."

They justify the use of the *Surplice* by alleging, "that both reason and experience may inform us, that accuracy and propriety in ornament and *habit* strike the senses, and excite respect and regard; with this view, particular *habits* are adopted in the equipage of princes, and in courts of justice. And why should the service of God be refused this advantage? With respect to the *Surplice*, no *habit* is more suitable at holy ministrations than white linen; it is the emblem of purity; that this habit was anciently used in the Church, we may learn from St. Chrysostom."

"The sign of the Cross," continued the Episcopal Divines, "was always used in *immortali lavacro*—in the Sacrament of Baptism. We continue to use it to testify our communion with the *saints* of former ages, and to signify that we are *not ashamed of the Cross of Christ*."

As to the posture of *kneeling*, they argued, "That it best becomes the solemnity of the Holy Eucharist, since the most valuable blessing ought to be received with the greatest marks of reverence and submission."

The Church Commissioners conclude their general answers with observing, that "there were ancient *Liturgies* in the Church, as appears plainly from *St. Chrysostom's*, *St. Basil's*, and others;" "and the Greeks," say they, "mention *St James'* much older than the rest. And though we cannot trace entire *Liturgies* through all the centuries of Christianity; yet that there were such in the earliest ages, may certainly be concluded from the fragments remaining, many of which have been adopted into our *Liturgy*."—*Utica Gos. Mess.*

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#### THE GREAT EXHIBITION SERMON AT ST. PAUL'S CATHEDRAL.

The announcement of the intention on the part of the Bishop of London to preach a sermon on Sunday, on the opening of the great exhibition, drew together a vast concourse of people in the afternoon. The Bishop bore upon his countenance strong traces of his recent illness—an illness which was severe enough so prevent him from taking his allotted part in the interesting ceremony of the previous Thursday.

The Bishop selected for his text the latter portion of the 4th verse of the 2nd chapter of the Book of the Prophet Isaiah—'Nation shall not lift up sword against nation, neither shall they learn war any more.' After a most eloquent address, the Rt. Rev. Prelate concluded as fol-



lows :—‘ There was a duty incumbent upon all, which was to show the utmost kindness and hospitality to those who came amongst them on that occasion, and to dissipate, as far as possible, any national prejudices which might have sprung up. They should make it the subject of their daily prayers that those who were amongst them as the world’s representatives might be made the token and sign of God’s universal family, the first link of a golden chain from the “mercy seat,” that would bind them in bonds of friendship together, and concentrate their energies upon subjects of common usefulness. Let them pray that this might be a streak of light in the world’s dark horizon, and that for the future, distant nations shall never let loose upon one another the furies of war, but range themselves under the banner of that common Lord, manfully to fight under His banner against human errors and deficiencies, so that at last they may receive that approving verdict which will be awarded to that people who shall have been most earnest in enlightening, improving, and advancing mankind.’

The Bishop pronounced the benediction, and the vast assemblage dispersed.

It must be stated that, during the whole of the service, vast bodies of persons remained in the body of the Cathedral, in the vain hope of obtaining admission to the chapel during some portion of the service.

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The following impressive and appropriate Prayer or benediction was read by the Archbishop of Canterbury, on the occasion of the opening of the World’s Fair :

PRAYER.

“ Almighty and everlasting God, governor of all things, without whom nothing is strong, nothing is holy, accept, we beseech Thee, the sacrifice of our praise and thanksgiving, receive our prayers which we offer up to Thee this day, on behalf of this kingdom and land. We acknowledge, O Lord, that Thou hast multiplied the blessings which Thou mightest most justly have withheld ; we acknowledge that it is not because of the works of righteousness which we have done, but of Thy great mercy, that we are permitted to come before Thee this day with the voice of thanksgiving. Instead of humbling us for our offences, Thou hast given us just cause to praise Thee for Thine abundant goodness. And now, O Lord, we beseech Thee to bless the work which Thou hast enabled us to begin, and to regard with Thy favour our present purpose of uniting together in the bond of peace and concord the different nations of the earth ; for of Thee, O Lord, and not of the preparation of man, it cometh that violence is not heard in our land, nor contentions, nor violence within our borders. It is of Thee, O Lord, that nation does not lift sword against nation, nor learn war any more. It is of Thee, that peace is within our walls, plenteousness within our palaces, and men go forth in safety, and that knowledge is increased throughout the world. Therefore, O Lord, not unto us, but unto Thy name, be all praise. Whilst we survey the works of art and industry which surround us, let not our hearts be lifted up that we forget the Lord our God, or that it is not of our own power, or of the might of our hands, that we have gotten in this wealth. Teach us to

remember that this store which we have prepared is all Thine own, in Thine hands it is to make great and give strength and honour. We thank Thee, we praise Thee, we entreat Thee to overrule this assembly of many nations, that it may tend to the advancement of Thy glory, to the increase of our prosperity, and to the promotion of peace and good-will to the different races of mankind. Let the many mercies we have received dispose our hearts to serve Thee more and more, who art the author and giver of all good things. Teach us to use those earthly blessings that Thou hast given us so richly to enjoy, that they may not withdraw our affections from those heavenly things which Thou hast prepared for them that love Thee through the merits and mediation of Thy Son, Jesus Christ, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen."

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## POETRY.

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### ANGRY WORDS.

BY JAMES MIDDLETON.

Angry words are lightly spoken  
 In a rash and thoughtless hour,  
 Brightest links of life are broken  
 By their deep insidious power;  
 Hearts inspired by warmest feeling,  
 Ne'er before by anger stirred,  
 Oft are rent past human healing,  
 By a single angry word.

Poison-drops of care and sorrow,  
 Bitter poison-drops are they,  
 Weaving for the coming morrow  
 Saddest memoirs of to-day.  
 Angry words, O let them never  
 From the tongue unbridled slip;  
 May the heart's best impulse ever  
 Check them ere they soil the lip.

Love is much too pure and holy,  
 Friendship is too sacred far  
 For a moment's reckless folly  
 Thus to desolate and mar.  
 Angry words are lightly spoken,  
 Bitterest thoughts are rashly stirred;  
 Brightest links of life are broken  
 By a single angry word.

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### TRUST.

BY MARTIN F. TUPPER.

"My times are in thy hands."

Yet will I trust! in all my fears,  
 Thy mercy, gracious Lord, appears,  
 To guide me through this vale of tears,  
 And be my strength;



Thy mercy guides the ebb and flow  
Of health and joy, or pain and wo,  
To wean my heart from all below,  
To Thee at length.

Yes—welcome pain—which Thou hast sent—  
Yes—farewell blessing—Thou hast lent—  
With Thee alone, I rest content,  
For Thou art heav'n;—

My trust reposes, safe and still,  
On the wise goodness of Thy will,  
Grateful for earthly good or ill  
Which Thou hast given.

O blessed friend! O blissful thought!  
With happiest consolation fraught,  
Trust Thee I may, I will, I ought,  
To doubt were sin.

Then let whatever storms arise,  
Their Ruler sits above the skies,  
And lifting unto Him mine eyes,  
'Tis calm within.

Danger may threaten, foes molest,  
Poverty brood, disease infest,  
Yea, torn affections wound the breast  
For one sad hour;

But Faith looks to her home on high,  
Hope casts around a cheerful eye,  
And Love puts all the terrors by  
With gladdening power.

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### RELIGIOUS INTELLIGENCE.

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*Monthly Missionary Lecture.*—That for September was by the Rector of St. Thomas and St. Dennis, (Rev. E. Phillips.) The text was, "Lord increase my Faith," and after commending the Missionary work, in general, the reverend Preacher referred in a very impressive manner to the little interest with which it was regarded among us, manifested, in particular, by withholding patronage from "Church Schools," the money for Missionaries, and by the sparse attendance at the Monthly Missionary Lecture, and the small amount of the collection. It was not so when the lecture was first instituted by our late Bishop. The number who attended, and the sum contributed *then*, was about fivefold as great as it has been the last two or three years. This ought not so to be. How can the Missionary spirit be encouraged, or even sustained among both Clergy and Laity, by a better method than stated devotions and lectures. Amount collected, \$13 08.

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The Rev. HENRY J. WHITEHOUSE, D. D., Rector of St. Thomas' Church, New-York, has been elected Assistant Bishop of Illinois.

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At the Annual Convention of the Diocese of New-York, on the 27th September, the Rev. WILLIAM CREIGHTON, D. D., Rector of Christ Church, Tarrytown, Westchester county—was elected Provisional Bishop of New-York on the 8th ballot.

The Rev. MILO MAHAN, Assistant Minister of St. Mark's Church, Philadelphia, has been elected Professor of Ecclesiastical History in the General Theological Seminary, to supply the vacancy occasioned by the death of Dr. Ogilby. The vote on the 7th ballot was: Mahan, 38; Spencer, 26; Schroeder, 3; Fuller, 2; Buel, 1; Blank, 3.

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*Minnesota Mission.*—We are indebted to the "*Calendar*," for the following extract from a letter written by one of the Missionaries in Minnesota. To many of our readers it will, we doubt not, be very acceptable.

"*Mission House, St. Paul, Min., Aug. 21, 1851.*

"The Missionary Bishop is now with us, and is very generous in giving to this mission seven weeks of his valuable time. We have so divided up the missionary field as to keep him almost constantly moving about in the performance of his duty. His first act was the consecration of Christ Church, at St. Paul. It was gratifying that the first visit of the Bishop to the new territory of Minnesota, should be greeted by a neat and beautiful Church, well arranged and prepared to be set apart for the solemn service of Almighty God. This was an object of deep interest, and we trust it is only the earnest of greater things to the Church in the Missionary field of this far-off north-west. To inform you of the complete payment of the building, so much so as to be free from all incumbrance, is not the least pleasing circumstance connected with the consecration. We trust to arrange matters so judiciously throughout the mission, as ever to keep all pecuniary troubles away from us. The *alms of the faithful*, without an appeal from us for help, have most liberally aided all our endeavors, so that already at the close of the first year, the Church of Minnesota is not in a *corner*. Not only are her Missionaries known to almost all its inhabitants, but she is occupying some of the finest positions in the Territory. This humble Mission-House, with five and a half acres on the Bluff to the rear of St. Paul, is at this time one of the attractive points of this upper country, which the citizens of St. Paul and the adjoining country, as well as strangers from abroad, almost daily frequent. I state this in order that you may know how fortunate we have been in the selection of a site for a church centre. St. Paul is the most important town at present in Minnesota; it is our wisdom, then, to make the Church equally prominent for the rest part of the Territory; and this we already have done to a remarkable degree. Not that we have converted a great mass of people suddenly to the faith; this is not the case, and we look not for it, notwithstanding we have, in the good Providence of God, administered holy baptism to fifty persons (men, women, and children,) during the first year, within the bounds of the Mission. But we have become prominent in becoming known as a *fixture* in the midst of these people. The location of the Church is decidedly the best in the town, very central, easy to be reached from all parts, and yet situated in a quiet place, a few steps only removed from the thoroughfare. By the side of the Church, the Mission owns a lot, upon which we hope shortly to erect the second Mission school-house. The first part has been opened by the Bishop since August has come in. This is taught by our Catechist, a male teacher, and one of great experience with



children. \* \* \* The school-house is a neat building, of the early pointed style of architecture, which is the character of all the mission-houses. and is situated upon the mission premises, where daily, over twenty children are under our training; whilst upon the Lord's Day, nearly fifty assemble for religious instruction. \* \* \* There is also at another part of the town a cemetery of three acres, belonging to the parish, the gift of a Clergyman in the east. This also constitutes a suitable position for a second Parish Church, should one be needed in St. Paul, as may be the case in a few years. Thus it is that the Church is gaining ground gradually in this fair land; and the prayers and alms of the pious Churchmen in the east, cannot be spent here in vain. The very fact that we are here, in the advance of the multitude that will gradually throng this valley, is an argument to cheer all hearts with regard to the future strength of our beloved Church. Think of five Clergymen present, with the Bishop at the consecration of a Church on this extreme Northern Mississippi, and you behold a sight most cheering to every heart that loves our Zion. The little band of six communicants that we found here, has increased to eighteen, and after confirmation on Sunday next, it will be yet further enlarged.

"I have now only spoken of St. Paul. There are other points from which we also hope much for the Church. The Falls of St. Anthony are to become very important to this North-west in a manufacturing point of view, as well as the most charming place for residence. Our little Church there is not in readiness for consecration; but we hope this one, as well as another that we are erecting at Stillwater, on the Saint Croix, will be finished and free from all debt, by the next visitation of the Bishop."

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*Reading Holy Scripture.*—"The custom of reading the Scripture as a stated portion of the sanctuary-service has only become general in New England within some fifty or seventy years, and that only during the morning service. There is no longer any godly jealousy, lest the practice should interfere with the perfect freedom of spiritual worship. In truth, the Scripture-lessons are the purest, safest, and soundest part of our ministrations. When properly read, nothing can be more impressive or instructive. It is matter of satisfaction, therefore, that the solemn reading of a portion of the "lively oracles" is acquiring more prominence in the order of Divine service. It now usually follows, instead of preceding as formerly, the singing of the first psalm; so that the audience may hear it more quietly, and with less interruption from the entrance of such as come tardily to the house of God. It is also becoming common to read the Scriptures in the afternoon service; and there can be no good reason why the people of God, "who tremble at His word," should not reverently hear Him speaking to them in both parts of His holy day. But let the reading of the Scripture be a business by itself. Some Ministers have violent expository fits come over them, and interlard their reading with an off-hand, running commentary, extemporising their crude conceits, and making a perfect jumble of human language and Divine. Let the Minister first read his portion distinctly, taking time for it; and then after the Scripture has spoken for itself, if he wishes to make a prelection, let him go back and give his

comments as a distinct affair. Then things will be done 'decently and in order : ' and God's Word, in God's house, will be magnified and honored."—*Recorder*.

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*Divine Truth of Religious Education : By Col. F. H. Smith.*—"It would transcend the limits contemplated in this brief outline, to enter upon a full development of the duty of colleges in the moral and religious training of youth. Nor is it necessary to do so. This subject has been so well discussed by those who are in every way competent for the task, that all necessary information may be obtained by a reference to the various existing works on religious education. Suffice it to say, that the object of all education, if limited to this life only, is to make men happy in themselves, and useful to others ; and it may be assumed as an indisputable truth, that we shall most certainly secure those ends by laying deep in the youthful mind the principles and precepts of the Christian religion. But the *great end* of education is a preparation for another state of existence, and here the teacher's voice should give no "uncertain sound." Parents want *Christian* teachers, that they may be sure their sons receive a pure morality. They want *Christian* teachers, because they know that "the fear of the Lord is the beginning of wisdom."

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*Thanks at the Table.*—I shall not discuss the question, whether in this respect "the former days were better than these." Forty years ago, it was almost the universal custom, I believe, in Christian families, to crave a blessing before meals, and to give thanks when they rose from the table. The custom almost as uniformly now is, to unite both in one service. As we find no positive direction in the Bible, with regard to this matter, I suppose we may adhere to the old custom, or fall in with that which has for several years been fast taking its place, as may seem to us most convenient and proper. "Let every man be fully persuaded in his own mind."

But I have a word or two to say about the manner in which this table service was and is performed. Formerly, it was expanded by some into a regular prayer of two or three minutes. This was going into one extreme ; but not so far as many now go into the other. I often hear the whole dispatched in a single sentence, and that a very short one. Half a dozen monosyllables are about all. I was going to say this sounds like mere form ; but it is hardly that. It looks more like saying grace because you must, than a serious address to the "Giver of every good and perfect gift."

The other fault which I have noticed lately is, speaking so low as not to be heard across the table. I do not deny that it is a petition, "or giving of thanks," for undoubtedly a man may "pray in the spirit," when nobody hears him, but it cannot be to "edification," and the closet is the better place for such prayers. Surely those who keep up the form of asking a blessing and returning thanks at meals, ought to speak loud enough to allow all who wish for the privilege, to join him.—*Dr. Humphrey*.



*Our obligations to the Waldenses.*—The Waldensic Church ought to be dear to every Protestant. They have borne the brunt of the battle, and to them we are chiefly indebted, under God, for the liberty we enjoy. When Mr. Peyrani, the Bishop of their Church was explaining to Dr. Gilly, in 1823, how closely the doctrines of the Vaudoes' Church, assimilated to those of the Church of England, the old man added, with becoming pride, "remember that you are indebted to us, for your emancipation from Papal thralldom. *We led the way.* We stood in the front rank, and against us the first thunderbolts of Rome were fulminated. The baying of the bloodhounds of the Inquisition was heard in our vallies before you knew its name. They hunted down some of our ancestors, and pursued others from glen to glen, and over rock and mountain, till they obliged them to take refuge in foreign countries. A few of these wanderers penetrated as far as Provence and Languedoc, and from them were derived the Albigenses, or heretics of Albi. The province of Guienne was then in your possession. From an English province they found their way into England, and your Wicliff preached nothing more than what had been advanced by the ministers of our valley 400 years before his time."

*Fysh's Divine History of the Church.*

*Anecdote.*—It is not to be expected that either the American Missionaries at Constantinople, or the Rev. Dr. Murray (the *Kirwan* of the United States), who went to Europe ostensibly as a "bearer of despatches" from Government, would, in declaring the "whole counsel of God," plead for the "perpetuity of our present unequalled government."

During the war of the American Revolution, Dr. Mather Byles, the witty Congregational Minister of Boston, was as loyal as even Chalmers could have wished him to be. "In 1777 he was denounced in town meetings as an enemy to his country, and afterwards was tried before a special court. The charges against him were, that he remained in town during the siege, that *he prayed for the King*, and received the visits of the British officers." He "avoided politics in *his pulpit*, and on being asked why he did not sometimes preach on that subject, he answered, 'I have thrown up four breast-works, behind which I have intrenched myself, neither of which can be forced. In the first place, I do not understand politics; in the second place, you all do, every man and mother's son of you; in the third place, you have politics all the week; pray, let one day in seven be devoted to religion; in the fourth place, I am engaged in a work of infinitely greater importance; give me any subject to preach on of more consequence than the truths I bring to you, and I will preach on it the next Sabbath.'"—*Tudor's Life of James Otis*, pp. 156—7.

The London Morning Post thus describes the multifarious demands on the time of an English Bishop:—"There is not a Bishop on the Bench who is not over-loaded with work, nor a Diocese in the country that is not suffering from the want of more effective Episcopal supervision. How can the Clergy have that personal intercourse with their Bishop which is so desirable, when one half the year he is in London,

and the other holding confirmations, examining candidates, or consecrating Churches: A Bishop, like the Rector of an over-populated parish, is so occupied with routine work, correspondence, societies, accounts, legal questions, and theological controversy, that the higher spiritual works of his mission are thrust out to the great loss of his Clergy, and injury to himself. It chanced to us to spend a night at an Episcopal palace. The post brought in some forty or fifty letters. Little indeed could the uninitiated guess the amount of business involved in such a correspondence. One letter came from a curate, requesting to be licensed; another from a church-warden complaining of his Rector; a third enclosed a long correspondence between a Clergyman and his Squire, and the Bishop was asked to read it all over and say who was right. Others were in the same strain; an incumbent had differed with his curate; a subscription was wanted for a Church; advice was asked on a point of doctrine; a Clergyman's widow was in great distress; several charities requested his patronage; a deputation wished to wait upon him; a public meeting hoped for his presidency; a Church was announced ready for consecration; the Bishop was asked to fix a day, and to preach; the Curates' Aid Society wanted a sermon; so did the County Hospital; the Archbishop of Canterbury transmitted some official documents; advice was asked about baths and wash-houses; a heavy packet of papers relating to a suit in the Court of Arches, and some letters from private friends completed the list. And this is happening 313 days in the year. The Bishop is asked at one and the same moment to join a conference at Lambeth, and to consecrate a Church in his Diocese; to read lengthy documents, and to forward quick replies; to go forth more frequently to hold confirmations, and to be more at home to see his Clergy. In short, there are no imaginable impossibilities which a Bishop is not, every day of his life, asked to perform; and all this is external to his spiritual work, and by its importunity gets precedence of it. Thus the real benefits of Episcopacy are in a measure lost to the Church, and the spiritual father of the Diocese is sunk in the expert man of business."

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"*Thou shalt remember all the way which the Lord thy God led Thee.*"—The history of a man's own life is, to himself, the most interesting history in the world, next to that of the Scriptures. Every man is an original and solitary character. None can either understand or feel the book of his own life like himself. The lives of other men are to him dry and vapid, when set beside his own. He enters very little into the spirit of the Old Testament who does not see God calling on him to turn over the pages of this history, when he says to the Jew, "*Thou shalt remember all the way which the Lord thy God led thee these forty years.*" He sees God teaching the Jew to look at the records of his deliverance from the Red Sea, of the manna showered down on him from heaven, and of the Amalekites put to flight before him. There are such events in the life and experience of every Christian. It may be well for him to review them often.—*Cecil.*



## OBITUARY NOTICES.

FOR THE GOSPEL MESSENGER.

## TRIBUTE TO THE MEMORY OF REV. C. P. ELLIOTT.

A meeting of the Congregation of St. Philip's Church, Bradford Springs, was held on Friday, August 29, 1851, on the melancholy occasion of the death of their venerable Pastor, the Rev. CHARLES PINCKNEY ELLIOTT. Mr. William Guerrey being called to the Chair, made some feeling and appropriate remarks. After which, Mr. Joseph S. Bossard addressed the meeting as follows:—

We meet, my friends, to discharge a mournful duty, and one which involves in it considerations well calculated to arrest the attention of this meeting. It is to announce the death of our late friend and Rector. The Rev. CHARLES PINCKNEY ELLIOTT is no more. He has passed,—suddenly passed from time to eternity. The fatal truth is realized.

On the 24th of August 1851, when but a few miles from his residence, and on his way to discharge one of his regular ministerial appointments, he was overtaken by a whirlwind, and to-day, alas! to-day, the unrelenting grave has closed over his mortal remains. The personal and social intercourse, so fondly cherished by us all, and sustained by the highest admiration for his virtues, has ceased forever. No more shall we hear from that sacred desk the tidings of salvation pour from his lips, which, if they did not always carry conviction to our hearts, always commanded our respect. The announcement of the death of a divine, so eminently zealous, calls forth the strongest manifestation of grief. Dignity, simplicity, and purity;—integrity, consistency, and devotedness of purpose, were so beautifully blended in his character as ever to remain enduring monuments to his memory, and whilst we cast upon the scene the veil of sorrow and regret, we are encouraged to hope, that in this signal providence, these eminent virtues have only been transferred to a higher and purer sphere, where they may shine on with undiminished brilliancy, forever. Then let us cherish his memory whilst we estimate his virtues; and while we are admonished by this melancholy event, of the uncertainty of life, let us draw from it the conclusion, that we shall linger here but a short time, and so live, that our souls may mingle with his, where the righteous only find rest.

Messrs. Joseph S. Bossard, James Gaillard, and William Burrows, having been appointed a Committee to draft a Preamble and Resolutions, the following were presented and unanimously adopted.

Whereas, the Rev. CHARLES PINCKNEY ELLIOTT came suddenly by his death on Sunday, 24th of August,—a man no less distinguished for the purity of his private life, than for his zeal in the ministry:—

*Resolved*, That this Congregation have heard with deep sensibility the announcement of the death of the Rev. CHARLES PINCKNEY ELLIOTT.

*Resolved*, As a mark of the respect entertained by this Congregation for the memory of the Rev. CHARLES PINCKNEY ELLIOTT, late Rector of St. Philip's Church, Bradford Springs, and for his long and faithful service in the Ministry, that a Committee be appointed from this Congregation to clothe the Altar and Pulpit in suitable mourning.

*Resolved*, That as a testimony of respect for the memory of the deceased, the Officers of this Church wear the usual badge of mourning for thirty days.

*Resolved*, That a Committee be appointed, consisting of the Officers of this Church, to confer with the Right Rev. Bishop Gadsden, on the propriety of inserting a stone in the floor in the centre of the Altar of St. Philip's Church, Bradford Springs, to the memory and services of the Rev. Charles P. Elliott, and that Bishop Gadsden be requested to furnish the inscription.

*Resolved*, That the proceedings of this meeting be communicated to the family of the deceased.

Died, at Mount Pleasant, Christ Church, on the 29th of August, Mrs. ELIZA L. BAILEY, wife of Dr. Robert S. Bailey, in the 37th year of her age. The departed sustained through life various domestic and social relations, in each of which she endeavored to discharge her duty, adopting as her guides those principles which have, been divinely prescribed for the regulation of our conduct in the different circumstances of life. In her sickness, which was long and painful, she showed an uncomplaining spirit, illustrated the meekness of a little child, the patience and fortitude of the Christian, and imparted from her death-bed impressive counsel and admonition to those who were the objects of her affection and solicitude. Baptized, confirmed, and having been in the habit of going to the Holy Table as one of the "blessed company of the faithful," she was "gathered unto her fathers, having the testimony of a good conscience; in the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with her God, and in perfect charity with the world."

F.



Departed this life, in this city, on the 12th of September, Mrs. CORNELIA THERESA SCOTT, wife of the Hon. B. F. Scott, in the 43d year of her age.

It pleased God to cause this His child, a member of the mystical body of His dear Son, to pass to her heavenly inheritance, through a deep sea of affliction and suffering. But He Who, in His infinite wisdom, mercy and love, laid His chastening hand upon her, also gave her grace to bear the heavy burden; and so to bear it, as to become daily more and more conformed to the image of Him Who "endured the cross despising the shame." Amid physical sufferings which seemed almost to pass the bounds of human endurance, a living faith was enabled to recognize a Father's tender love; and by that faith she had "access into the grace" wherein the Christian stands secure against all the assaults of man's spiritual enemies. "Tribulation" worked in her a heaven-taught "patience," which, as she looked to the "Author and Finisher" of her faith, grew, day by day, in purity and strength, until it became a blessed "experience;" and from this experience sprung a bright and glorious "hope," which, "as an anchor of the soul both sure and steadfast" entering into that "within the veil," laid a firm and enduring hold upon the Rock of our salvation, and made her "not ashamed" to pass fearlessly, though conscious of guilt, through the dark valley and the stormy river, towards the land of rest and blessedness. The "flesh was weak," and the anguish cry of her Saviour was often on her lips—"O my Father, if it be possible, let this cup pass from me:" but the spirit, washed in the precious blood of the Lamb and taught by the Heavenly Comforter, was "willing," and she was enabled always to add, "nevertheless not as I will, but as Thou wilt." Even when the mind, unable to endure the burden of physical suffering, was mercifully permitted to wander away from the contemplation of present anguish, every thought seemed to be given to Him Who has promised, that though a nursing mother may forget her child, yet will He not forget His people. Snatches of song, holy texts, earnest prayers, all spoke of the love of God in Christ Jesus. "Yes! yes!" she often said in her wanderings, "Yes! yes! We love Him—we love Him, because He first loved us." "We did not love Him. He loved us." "While we were yet sinners, Christ died for us." Her spirit, preceded only a few hours by that of a gentle, loving daughter, has gone, we trust, to that land of blessedness where the Lord Jesus manifests His unclouded glory to His redeemed ones. She has been "gathered unto her fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favour with our God, and in perfect charity with the world." Many sorrowing hearts mourn, not for her, but for themselves: may they find their consolation, where alone it can be truly found, in the holy influences of the Eternal Comforter.

Y.

#### ACKNOWLEDGMENTS.

The following amounts have been received for Foreign Missions:—

Sept. 3.	From Rev. W. O. Prentiss, for China Scholarship,	- - -	\$25 00
" 8.	" Charleston Monthly Missionary Lecture, general,	- - -	3 86
" 23.	" St. Michael's Church, general,	- - -	17 75
	" " Africa,	- - -	1 00
	" " For Girls' School, Shanghai, China,	- - -	1 00

HENRY TRESCOT. \$48 61

*Receiving Agent for Foreign Missions in South-Carolina.*

The following amounts have been received for Domestic Missions:—

St. Michael's, Charleston, domestic, general, \$17 77; Nashotah, \$8 50; Minnesota, \$9 50; Jews, \$1; Indians, \$1, 2; Bishop Kemper, \$1; St. Michael's Sunday School, Nashotah, for education of Student, \$25; Monthly Missionary Lecture, for August and September, \$7 11. Total, \$70 83.

J. K. SASS, *Receiving Agent, Diocese S. C.*

The undersigned gratefully acknowledges the receipt of \$10 from Miss Emma J. Wagner, through the hands of J. K. Sass, Esq., for the Dehon School.

THOS. S. ARTHUR, *Rector of Christ Church, Greenville.*

#### CALENDAR FOR OCTOBER.

5. 16th Sunday after Trinity.	18. St. Luke the Evangelist—62d Anniversary of the Orphan House of this city.
12. 17th do. do.	19. 18th Sunday after Trinity.
15. Anniversary of the Society for the Relief of the Widows and Orphans of the Clergy of the Pro. Epis. Church in South-Carolina.	26. 19th do. do.
	28. St. Simon and St. Jude.



## The Dehon Parish School,

CONNECTED WITH CHRIST CHURCH, GREENVILLE, S. C.

*Visitors and Board of Directors* —The RECTOR and VESTRY.

The School which has been commenced, with much anxiety and prayer, bearing the name of a venerable Bishop, to whom the subject of Christian Education was above all things dear, is intended in its present stage, for boys and girls of the poor, under twelve years of age. As soon as practicable, the boys and girls will be separated, and instructed by teachers of their own sex. Any member of the Protestant Episcopal Church contributing Ten Dollars annually, shall designate a boy or girl to the Day Schools—and any such one giving Seventy Dollars annually, shall have a boy boarded, clothed and schooled. The great matter of instruction in this School, shall be the principles of Revealed Religion, as understood by the Protestant Episcopal Church.

Thus it will be seen by the Church at large, that though our commencement is small, our plan is comprehensive. As our means are increased by the donations, bequests,\* and annual subscriptions of the pious, we will materially enlarge our operations. Those boys will be selected from this primary department, who may be moved by the Holy Ghost to preach the Gospel, and trained in the Classical Department for that sacred office. It is thus fondly hoped that we are establishing a School at home, which may prove a nursery for the Church, and through which the Lord will send many laborers into His vineyard. The earnest attention of the Church, every where, is invited to this Institution, and their prayers for its success desired.

A suitable House and Lot can now be purchased on reasonable terms, and contributions are solicited for this purpose.

J. K. SASS, Esq. is the receiving agent in Charleston.

THOS. S. ARTHUR,

*Rector of Christ Church, Greenville.*

\* These may be given, or left in trust to the Vestry of Christ Church, Greenville, for this School.

Easter Monday.

May 1.

### *Receiving Agents for this Diocese.*

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. Also for the Nashotah Mission House, and Rev. J. L. Breck's Mission, Minesota Ter. Also, for the Dehon School, connected with Christ Church, Greenville, S. C., and the Missionary at Barnwell C. H.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

### *Daily Service is held*

In St. Philip's Church on Monday and Friday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday, .....	" "
" St. Michael's, Friday afternoon, at .....	IV "
" Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI "
" St. Stephen's Chapel, <i>once every day</i> , viz: on Tuesday and Thursday at 10 o'clock M.; <i>every day</i> except Wednesday, at 6 P. M., and on Wednesday Evening, at.....	VIII "
" St. John's Chapel, Hampstead, on Saturday,.....	IX "

#### HOLY COMMUNION.


In St. Philip's, }	
" St. Michael's, }	On 1st Sunday in the month.
" St. Paul's, }	
" St. Peter's, and }	On the 2d " "
St. Stephen's, }	
" St. John's, }	
" Hampstead, and }	On the 3d " "
" Holy Communion, }	
In Grace Church, on the 4th	" "
" St. Stephen's, }	On the last Sunday.
" Calvary, }	

In one or more of these Churches, on the five great Festivals, for which "special prefaces" have been provided.



*Receipts for the Gospel Messenger for the following years :*

1850.	Amount brought forward for	Vol. XXVIII.	\$262 00
Amount brought forward for	Vol. XXVII.	\$549 75	Rev. P. T. Gervais, - 3
			Mr. Daniel Huger, - 3
			Mrs. M. C. Bolan, Grahamville, - 3
			<u>\$271 00</u>

 The Subscribers are respectfully requested to send their dues, as the amount paid for collecting, is an additional expense on the Publisher.

[PUBLISHED BY REQUEST.]

**FOREIGN COMMITTEE OF THE BOARD OF MISSIONS.**

Notice is given, that JAMES S. ASPINWALL, Esq., has been elected *Treasurer of the Foreign Committee of the Board of Missions*, in the place of J. Smyth Rogers, M. D., deceased. All contributions intended for the Foreign Missionary Treasury, must hereafter be addressed to Mr. ASPINWALL, 86 William-street, New-York. The acknowledgments of contributions will invariably be closed on the 15th of every month, and published in the "Spirit of Missions," for the month next ensuing.

P. P. IRVING, *Loc. Sec'y.*

*Foreign Mission Office, 2 Park Place, N. Y. }*  
*New-York, June 16th, 1851. }*

**St. Philip's Parish School.**

It will be re-opened after the brief Summer vacation, on Monday, the 1st of September. Apply at the School, Anson-street, on St. Stephen's Site. Aug. 1.

**SECOND HAND BOOKS FOR SALE.**

Dublin Review, 11 vols.; Life of Arthur Lee, Life of Wm. Livingston; Bishop Porteus' Sermons; McKnight's Epistles; Bishop White's Memoirs; Bishop White on the Catechism; on the Offices of the Church; Sacred Classics, 30 vols.; The Orion; Christian Journal, 8 vols.; White's Comparative Views, 2 vols.; Marsh's Mechælis; Churchman's Magazine, 3 vols.; Hopkins on the Lord's Prayer; Sermons by Dr. Hook; Cruttwell's Concordance; Meclan's Holy-Writ, 4 vols.; Grosses Glossary; Geraldine; Lewis Oregines, 4 vols.; Walker on Beauty; Englishman's Library, 32 vols.; Bede's Works, 12 vols.; Moshier's Ecclesiastical History, 2 vols.; Pearson on the Creed; Wheatley on Common Prayer; Hooker's Work, 2 vols.; Gladstone's Church and State, &c. &c.

A. E. MILLER.

October 1.

**A few copies of the Rev. T. J. Young's Sermon,** on the Third Jubilee of "the Society for the Propagation of the Gospel in Foreign Parts," in separate pamphlet form, are for sale. Price 12½ cents.

August 1.

A. E. MILLER.

**THE SPIRIT OF MISSIONS FOR 1851.**

This Work contains an Accurate View of all the Missions of the P. E. Church, both Foreign and Domestic—and is recommended to the patronage of those disposed to aid in those laudable services of the Church.

ALSO,

**THE CHILDREN'S MAGAZINE.**

This is the Church's Publication for her children, and contains Moral and Religious instruction—fitting for the nurture and admonition of those she wishes to train up in the Old Paths: and is much in repute in her Sunday Schools, and among the young. Published monthly. Price 25 cents per annum single, or where any number are taken, a reduction will be made.

ALSO,

**LIBRARY BOOKS and BOOKS OF INSTRUCTION** for Sunday Schools—always on hand. A. E. MILLER, *Agent.*